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Burnout

*"Come to Me all Ye Who Labour
and are Heavy Laden and I Will
Give You Rest," Matthew 11:28*

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Let's Do The Gospel Series #1

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**"Come to Me all Ye Who Labour and are Heavy Laden
and I Will Give You Rest," Matthew 11: 28**

Let me tell you the story of the generous bag lady. Now, anyone who has visited a major city like New York or Washington will remember seeing bag ladies. They are the women street people; they live on the streets, sleeping wherever they can find shelter, scavenging for food, begging for handouts. They carry all their possessions with them at all times in a wide assortment of shopping bags, hence the term "bag lady." Though they are almost always ignored by more well-to-do passersby, they have great resourcefulness, cunning and strength -- and they, no less than any of us, are children of God.

Every once in a while, you will come across a very generous bag lady. Like her sisters on the streets, she spends lots of time rummaging through trash cans, collecting useful bits of the flotsam and jetsam that our wasteful culture daily throws away. But the generous bag lady is different from most of her sisters in that she is a giver. She is a real soft touch, always ready to help out others she meets. She is forever digging around in her sacks to come up with a half-eaten candy bar for a friend, a bit of newspaper to stuff in the shoes of a bum to patch the holes in his soles, a paperback book to help a friend pass the lonely hours; an apple, a toy, a trinket, a bit of costume jewelry, a scarf, a hat, a pin, some thread, whatever someone else needs.

The generous bag lady goes through the day encountering people whose simple, day-to-day needs she can help meet. At the end of the day, our generous bag lady settles down at her favorite space for the night -- a certain subway station, a comfortable hot air vent in the sidewalk, or a cozy doorway out of the wind. She takes off her tattered shoes, massages her aching feet, scratches here and there, yawns and stretches. Finally she reaches down into her shopping bags, hoping to find a little something left for herself, a salvaged sandwich, a discarded pillow, a magazine - something just for her. But she finds she has nothing left. She has given away everything she had. There is nothing special left just for her.

She is tired, she is alone, and she has spent her day helping others, but she has no more resources to help herself.

Do you ever feel that way? Do you ever feel that you have spent a day like the generous bag lady, giving and giving until you have nothing left for yourself?

If so, you are a victim of "burnout."

Like the generous bag lady, you might feel disillusioned, irritable, exhausted, depressed, overwhelmed, futile, out of control, bored, frustrated, unmotivated, angry, or unable to make decisions. You may have trouble sleeping, or suffer from physical disorders, feel trapped, or disappointed in your life and work. You may lack any enthusiasm or a feeling of accomplishment both at home and at work.

The burned out person lacks energy most of the time. Other physical symptoms include fatigue, insomnia, impotence, a feeling of being drained for a long period of time. Minor ailments (like colds) hang on and on.

Psychological symptoms include a feeling of not being appreciated, paranoia, a tendency to magnify problems, a general sense of boredom, and being intellectually dull.

Emotionally, the burned out person experiences social withdrawal, including withdrawal from significant emotional relationships (such as with one's lover or spouse), a tendency to bottle up emotions, and a withdrawal into one's self.

Spiritually, the burnout victim often experiences a severe faith crisis, doubting beliefs and faith. Self-esteem and confidence suffer, as do feelings of worth, values and life commitments.

It seems that the women and men who "burn out" are the ones who are the most active, the most effective, the busiest, the leaders in our community. Yet suddenly they quit, or disappear, or storm off in a display of pique that is as destructive to the organization as it is unexpected.

The tragedy for the organization, religious group or business to which the person belongs is great because often the victim of burnout is someone who has been important to the success and progress of the organization. The tragedy to the victim is even greater because burning out involves fundamental doubts about one's own value and self-worth. Unless checked and reversed, the effect of burnout is that a once vital and active person is reduced to impotence and self-pity.

We have heard so much about burnout among our leaders that it is important to examine just what it is, what causes it, what the symptoms are, how to recognize it in ourselves and in others, and how to prevent it. As Christians and other people of faith it is important to be good stewards of our talents and resources. Burnout especially affects people in the helping professions (counsellors, pastors, social workers, teachers, medical personnel), and people active in liberation causes such as the women's movement, the civil rights movement, or the Gay and Lesbian rights movement. The Lesbian and Gay religious movement's most active adherents are especially susceptible to burnout as it combines difficult religious ministry and the inherent struggle for liberation. But it should be emphasized that no organization, business, movement, or activity is immune to burnout among its more active members.

We must remember that even Jesus of Nazareth had times when he needed to get away from all the people making demands on him for healing and comfort, and even from his disciples. Frequently, Scriptures tell us of Jesus withdrawing to the wilderness to pray. Some have suggested that Jesus' tirade at Jerusalem when he threw the tradespeople out of the Temple was a form of burning out — an unexpectedly violent response to an intolerable situation.

What is burnout? What we call burnout is a function of tedium, stress, pressure, or frustration. It can make a person weak, angry, physically sick, impotent and unproductive. It disrupts work at the office and the functioning of

an organization. It makes the victim unwelcome even at home.

The condition is contagious, affecting others around the burnout victim, since no one is immune to it. Burnout is a case of the “blahs” that lasts for months, dragging down workers, activists, ministers (both clergy and lay), students, home-makers, and leaders.

Burnout can be stopped and cured, and it can be prevented. It is important to understand that burnout is a function of stress and pressure. We are all subject to stress, but the burnout victim feels under pressure of such intensity and duration that she or he becomes physically, mentally, emotionally and spiritually depleted.

Such levels of stress develop especially in very conscientious and highly motivated people whose jobs or callings involve a great deal of failure or little evidence of success. Thus, people who work in areas of ministry to others are extremely susceptible. It is usually the diligent worker who feels the strain of the workload most and as a result sets unrealistic goals and gets frustrated when those goals can't be met. That kind of person then begins to grow apathetic and backs off from people who could help.

The victim of such prolonged, negative stress becomes exhausted psychologically, physically, emotionally, mentally, and spiritually. Gradually the burnout victim cares less and less about work, once exciting and challenging. Important emotional relationships, and other activities which were once interesting become seemingly unimportant. The negative takes over and frustration becomes the norm of life.

Job and Church Burnout

Job burnout is a major cause of absenteeism in the United States and is often the result of reactions to the work environment. Domestic pressures such as unhappy living situations, family fights, alcohol and drug abuse, and financial problems are sometimes the consequence of job burnout but most often not the causes of it.

The disillusionment of burnout particularly affects those in the helping professions, and is something people who work with people must be continually on guard against. Constant work with troubled, unhappy, needy or ill people can produce immense emotional strain which could lead to burnout, since this kind of work frequently doesn't have many obvious rewards and successes.

The followers of Jesus, with the Christian emphasis on meeting human needs, are especially susceptible to burnout. Though we are assured that “with Christ, all things are possible,” and we know that the Christian's faith should be the most important guard against burnout, it is obvious to anyone who works in the church that Christians often fall short of the promise that is central to their faith. In short, church folk burn out too, and often!

People who are active in a church or religious organization, even a volunteer ministry which is not a full time paid job, need to understand that they are very

susceptible to burnout. Over-involvement in church work can be just as debilitating, stressful and frustrating as your full-time employment.

If you find that you are taking on more and more responsibilities in your congregation because: "there just isn't anyone else to do it;"

- if you take on just one more task because: "if I don't do it, it will be done badly, or worse yet, won't get done at all;"

- if you find that you have no friends outside your church or organization:

- if you give up your last free evening in the week for one more meeting or activity;

- if you notice that there is so much to organize and worry about that you can't concentrate on worship and when at church you never seem to have time just to socialize and be friendly with people;

- if you don't seem to have time to pray or read the Bible;

- if you find you can't go to anyone (including your pastor) about your inner feelings, doubts and frustrations because you don't want people to think you are weak or incapable;

- if you always end up volunteering for church projects;

- if you feel guilty about saying "no" to any church project or event;

- if you feel exhausted and trapped and begin to dread going to church;

then the chances are you are well on your way to burnout because of your involvement with your religious organization.

Church activity is a job too, and it seems to be uniquely suited to burn people out. Jesus warned us about this when he said, "the harvest is plentiful, but the laborers are few." There is so much to do, and we are very few, and the work is *so* important that it is clear why church activists sometimes burn out.

Causes of Burnout

Here is a list of many of the causes of burnout. (We are grateful to the Reverend Claudia Vierra for articulating many of these causes in a workshop at the Western Clergy Conference of the UFMCC in 1980. The Reverend Vierra's workshop notes were reprinted in the January/February issue of In Unity and formed a basis for this list.)

1. Too much, too little. That is, too much work and too little rewards.
2. Work in a helping profession: especially if the work is constant, intense and difficult.
 - a. some people have little energy and drain yours.
 - b. you are overloaded, too many appointments, work.
 - c. you are involved with very difficult cases.
 - d. you give too much of yourself too often.
 - e. you have the responsibility for the life or well being of other people.
3. Your job is tedious: you do the same things in the same way.

4. Your constituents (congregation, clients, co-workers, members of your organization, etc.) have high expectations of you.
 - a. you are under constant pressure to perform.
 - b. there are ambiguous or conflicting values.
 - c. you are not sure what is expected of you or how to do it.
 - d. the success or failure of your church, organization or business depends on you.
5. You don't get sufficient recognition or support from your community.
 - a. you feel nobody knows or cares that you do a good job.
 - b. people only complain, never praise.
 - c. you are never publicly praised or thanked.
6. You are in a highly competitive work environment.
7. You live and work in the city and feel constantly rushed, pressured, hassled and crushed.
8. You have to work in crowded, noisy situations.
 - a. your work space is uncomfortable.
 - b. you lack confidential, private work space.
 - c. you often can't concentrate because of noise or interruptions.
 - d. you live and work in the same place.
 - e. you never get away from your work.
9. You lack control over interaction with others.
 - a. you have little or no say in decisions that affect you.
 - b. another person controls your life and/or work.
10. You are physically afraid.
11. You lack the training and preparedness for burnout and it is unexpected (keep reading!).
12. You have high ideals and expectations for yourself, others, and your work or ministry.
 - a. you want to save the world.
 - b. when you have to back away, you feel guilty.
13. You don't seem to see any success from your efforts, your work seems meaningless and without value.
14. You identify too much with your clients, patients, parishioners, students, etc.
 - a. your heart "bleeds" for them.
 - b. you want to help too much.
 - c. you weep for others.
15. You only get noticed when you do something wrong.
 - a. you feel you can't make mistakes (or shouldn't).
 - b. you must be superhuman.
 - c. you "can't let them down."
16. You feel alone and isolated and feel you don't have sufficient support from colleagues, ministers, administration.
17. You are letting work cut into your personal time.

- a. you rarely get to spend uninterrupted time with your spouse, or
 - b. you don't seem to be able to develop a relationship with anyone.
 - c. you don't have time to pray or study.
 - d. you are constantly interrupted at home and on your days off.
18. You feel that what happens to the people you are trying to help is "your responsibility." Other people's salvation, health or well-being is dependent solely on you.
19. You feel you are underpaid for a person with your ability, experience, or education.
20. You don't have or don't take regular days off and/or vacation time.
- a. you feel guilty when you do take time off.

If five or more of these 20 things apply to you and your work or ministry you are a candidate for burnout. If the number of items you identify exceeds 10, read on, and quickly! If you are experiencing 15 or more of the above, you are burned out.

Symptoms of Burnout

The symptoms of burnout are sometimes detected by people close to the victim before the victim sees them. Despite this the victim is the only one who can begin to effect a burnout cure.

One of the most familiar complaints of the burnout victim is feeling trapped. This may be because the victim sees no future in work, no real advancement opportunities, no way to change a job that is becoming increasingly boring and meaningless. It may, on the other hand, be caused by a feeling of indispensability – "they can't do without me" – and a sense of not daring to leave.

Since burnout is often characterized by a feeling of not being able to accomplish all of one's work, the person suffering from burnout sometimes starts by working harder (increased overtime, no vacation, no breaks for lunch or coffee, working on scheduled days off, bringing work home) in order to live up to unreasonable standards set either by one's self or by others.

This response is faulty since the problem of burnout is not the amount of work that needs to be done but rather how the work is being done. Increasing the time and effort one devotes to work also increases the amount of stress one is subjected to. Such prolonged stress can lead to ulcers, gastrointestinal disorders, impotence, headaches, difficulty in breathing, heart attacks, and even cause the common cold to linger.

As part of this response the worker begins to suspect his or her competence is slipping since "the work never seems to get finished; there is always more to do." In defense the burnout victim insists that no one else can do the job, can't

accept suggestions or criticism, worries about image, is irritated by little things and critical of others' work, out of touch with family and friends, and out of control.

This phase eventually gives way to its opposite: escape, increased tardiness, absences, illness, a decrease in efficiency and productivity, long lunch and coffee breaks, and avoidance of phone calls and meetings. This leads to greater feelings of frustration and a decrease in one's perception of self-worth and accelerates the downward spiral of burnout. The burnout victim experiences social withdrawal, physical illness and exhaustion. Another common aspect of the escape response is increased drug and alcohol use. The high incidence of alcohol and drug abuse among high-achievers and activists is indicative of burnout and only leads to more misery. Addiction to mood-altering drugs like alcohol, Valium and Librium is common.

Finally, if allowed to go unchecked, the burnout victim is reduced to total dysfunction.

Symptoms of Burnout

This list is a compilation of common symptoms displayed by a person who is burned out. It may be similar to the list of causes of burnout, but the difference is that these are symptoms demonstrated by an actual burnout victim.

1. Diminished sense of humor.
 - a. inability to laugh at daily, on the job situations.
 - b. inability to laugh at yourself.
2. Skipping rest and food breaks.
 - a. continually having "no time" for coffee or lunch.
3. Increased overtime and no vacation.
 - a. you feel you are indispensable.
 - b. you are reluctant to say no.
 - c. you are overextended or overcommitted.
 - d. you have no time for relaxation or recreation.
 - e. you are working harder and accomplishing less.
4. Increased physical complaints.
 - a. fatigue, insomnia, exhaustion, nightmares, impotence.
 - b. irritability, frequently being upset.
 - c. muscle tension, aches and pains, trembling, tremors.
 - d. stomach upset, ulcers.
 - e. susceptibility to illness, frequent colds.
 - f. headaches, migraines, eyestrain.
 - g. restlessness.
 - h. trouble breathing, getting enough air.

- i. itching, dermatitis.
- 5. Social withdrawal.
 - a. pulling away from co-workers, friends, family, spouse.
 - b. activities you once enjoyed no longer interest you.
 - c. less communicative with close friends, loved ones.
 - d. hostile or cynical attitude towards others.
 - e. want to be less with people generally.
 - f. increased marital/spouse/family conflict.
- 6. Changed job performance.
 - a. increased absenteeism, tardiness, use of sick leave.
 - b. decrease in efficiency and productivity.
 - c. careless or mechanical work.
 - d. dread going to work in the morning.
 - e. work day filled with constant frustration and dissatisfaction.
 - f. depressed on Mondays.
 - g. yearn for weekends.
 - h. can't wait to get home at end of day.
 - i. easily distracted from work.
 - j. fail to return phone calls.
- 7. Increased reliance on crutches.
 - a. alcohol and/or other drugs, tranquilizers, mood altering drugs.
 - b. increased smoking.
 - c. overeating, eating lots of sweets.
 - d. watching much more television (beware of day-time soap operas).
 - e. reading, especially lots of escapist reading, fiction, science fiction, mysteries, etc. (It should be emphasized that TV and reading are not bad *per se*, only when indulged in to the exclusion or detriment of one's work or ministry.)
- 8. Internal changes.
 - a. emotional exhaustion, tired of it all, drained.
 - b. loss of self-esteem, self-respect, self-worth.
 - c. depression, frustration, a trapped feeling, sadness.
 - d. loss of perspective, catastrophizing minor setbacks.
 - e. unrealistic standards of behavior for self and others.
 - f. more forgetful than usual.
 - g. lose temper more easily.
 - h. frequent feelings of envy.
 - i. feel easily rejected, hopeless, despair.
 - j. unexplained, unusual emotional responses, ie. crying jags, angry outbursts.
 - k. over-aggressive or over-sensitive reactions.
- 9. Feeling inadequately compensated for the work you do.
- 10. Loss of concern for parishioner, client, patient, student.
 - a. "the hell with them."

- b. dehumanizing people your job is to help: "them versus me," derogatory labels, insulting jokes.
- 11. Negative attitude toward people.
 - a. cynical and negative feelings.
 - b. suspicious of people's motives.
 - c. "they deserve what they get."
 - d. "they are not really trying."
- 12. Pessimistic about work and the world in general.
 - a. everything is bad or wrong.
 - b. nothing will work to end the problems.
 - c. there is no use going on.
 - d. nothing I can do will make a difference.
- 13. Finding it increasingly difficult to make decisions.
- 14. Suicidal wishes and thoughts.

This list of common symptoms of burnout is not necessarily an exhaustive one. Each person is different and will exhibit various symptoms at different times. Burnout is not as easy to diagnose as a fairly common and uncomplicated disease. No one of these symptoms, or even a combination of them, is proof of burnout. But if a few of these indicators is evident in you or someone you know, and if the characteristics are unusual for the person, it is possible that the person is a victim of burnout.

How Do We Cure Burnout?

We cannot cure burnout in someone else. Only the victim can effect a cure. The cure for burnout is a long and arduous one and many hurdles have to be overcome. The first step is to recognize burnout in yourself and determine to end it.

The second step is to talk to someone about your burnout. Sharing your feelings with a co-worker, friend, spouse, pastor or counsellor will help you clarify and identify your feelings.

The third step in curing burnout is to evaluate yourself and your work or ministry. Ask yourself how many responsibilities you have. Do you enjoy your work? Do you feel a sense of accomplishment in everything you do? What things still give you satisfaction? What are the most frustrating? Do you have time for yourself for prayer and meditation, for study and Scripture reading? Do you feel good physically? How is your diet?

You might decide to resign from some of the commitments you have in order to concentrate on the ones that are truly priorities to you. Sit down and think about which are the things that you are most interested in, which do you do best, which are you happiest doing, which are your priorities?

In the brief three years of Jesus' ministry and as busy as he was, he took time to rest. Despite the fact that Jesus spent a great deal of time preaching to large crowds, healing the sick, instructing his disciples, debating with the Pharisees,

and giving hope to countless people he came in contact with, he frequently took time to get away for meditation and prayer. He spent time at relaxed dinners with friends and followers; he went to parties (his first miracle was performed at a wedding feast in Cana).

As you examine your life and your work or ministry, you may find a number of solutions you can begin. Rather than getting distressed over your work situation, work to de-stress your job. Understand that there are two kinds of stress: that which is self-imposed (which you can do something about) and that which is external. Try to eliminate stressful situations on your job that you have control of, a cluttered or noisy work area, for instance. Don't reach for unrealistic goals.

Prepare yourself for stress. Carefully evaluate what you can and cannot do, then do what you can, and seek help for what you can't do. Try to anticipate stress situations and plan your strategy.

Rearrange your office. Change your working hours. Do the same things in different ways if possible. Get involved in new projects, trade some responsibilities with co-workers. Especially make other people aware when you need time for yourself, when you need help on a project, when you need support and praise ("strokes").

Try putting "sanity islands" in your work routine. Make sure you take lunch and coffee breaks, and do not bring business to those breaks. Avoid "working lunches" when possible. Take a weekend to travel once a month, get out of town, see something different.

Take a short leave of absence (a month, for instance) with pay, if possible. Be sure to arrange for complete coverage of your responsibilities while you will be gone. It is also possible, sometimes, to get a year's leave of absence (without pay, usually) for intensive study. Try one of many retreat centers that exist just to enable people like yourself to get away for a short time for peace, quiet, meditation and prayer.

In most cases a two-week vacation is not sufficient to break the pattern of burnout. Most people use the first week to get used to being off, by the second week they are relaxed and a healing process begins, but suddenly they have to go back to the same job, with the same stress and environment which is causing burnout in the first place. The last day of the vacation, they go from zero stress to completely uptight again, in anticipation of the return to work. Nothing is solved.

Finally, you may decide to quit your job. This option is often discussed, but seldom actually done because people look at resignation as a form of defeat. But if you are sure that it is the job that you are in that is causing you to have that burnt up feeling, then leaving is a good solution. This will add more stress to your life until you are settled into a new position, but that may be just the jolt you need to get your life back in order. Before making such a drastic move as resigning you need to take a serious look at yourself. Is it really the job, or is it you? Have you felt this way before about other jobs you have held? Instead of

quitting your job, have you tried to change your attitude from “why me?” to “great, this is what I have been trained to do.” Try reinterpreting your job; find the challenges and excitement. Sometimes the quality of your work is being affected by the sheer quantity of things you are involved in.

Curing Burnout

Here is a list of ways to cure burnout. (Once again, we are indebted to the Reverend Claudia Vierra for her workshop on burnout, from which the basis of this list was developed.)

1. Talk to a sympathetic person: pastor, peer, professional, para-professional or other understanding person.
2. Get yourself back in good physical condition.
 - a. exercise -- regularly, don't avoid it.
 - b. improve your diet, with vitamin supplements (especially vitamins B and C), protein, fresh fruit and vegetables, less junk food and sweets (regardless of how busy you are -- that is one way you got burned out in the first place).
 - c. relax -- take a nap, spend time meditating or in prayer, go for a walk, take (don't skip) rest time.
3. Lower your personal expectations to a reasonable height.
 - a. acknowledge your own limits.
 - b. don't take on “just one more project.”
 - c. learn to say “no” without feeling guilty.
 - d. be assertive when your own well being is at stake.
4. Take regular days off -- schedule them and always take them.
5. Take vacations -- use them to get away to a geographically different place. Don't spend your vacation doing what you do for a living somewhere else (for instance, the clergy should resist the ego-temptation to preach while on vacation; sit in a pew for a change and let someone else run a worship service).
6. Vary your work patterns.
 - a. do old things in a new way.
 - b. rearrange your office furniture.
 - c. change your work schedule.
7. Separate your work from the rest of your life.
 - a. don't bring your work home.
 - b. confine each stress to one part of your life.
 - c. if you must work at home, make a special place at home for work and do it there.
8. Improve your work setting by eliminating crowding, noise, discomfort.
9. Tell yourself about the good things you do.

10. Don't dwell on failures and shortcomings either of yourself or of others.
11. Set up two kinds of goals:
 - a. long term goals of major change.
 - b. short term goals for each day.
 - c. do top priority things first.
 - d. don't think or say, "Oh, I still have to do so much."
12. When possible, take control of interaction and discussion that affects you and be assertive.
13. Allow temporary withdrawals – vary your work.
14. Try a decompression routine on your way home from work.
 - a. exercise.
 - b. walk home.
 - c. vary your route to keep it interesting.
15. Take "your" time at home.
16. Take "your" time with friends and enjoy it.
17. Get involved in sports.
18. Get involved in a hobby.
19. Enjoy where you live and who you live with.
 - a. if you don't, change it.
 - b. spend quality time with your spouse or room-mates.
 - c. don't compromise your living space with work hassles.
20. Clarify your job description and the expectations of your employers, congregation, co-workers, or constituents.

These 20 ways to cure burnout will go a long way to end a crisis in your life, either singly or a combination of them. But it is a lot harder to cure burnout after it has occurred than it is to prevent it.

Avoiding Burnout

Avoiding burnout is *your* responsibility. If you don't take responsibility for making time for yourself and doing the other things that will prevent you burning out, no one else will. Since it is much easier to avoid burnout than to cure it once it has occurred, there are a few things you can do now.

First of all, understand that while your work is important, no work is important enough to become sick or burnt out over. No one, not even you, is indispensable. The question busy people must face is, "how do we replenish ourselves?"

Don't get trapped in your work or ministry. A major complaint of people who have burned out is that they feel trapped in their job. They can't get out, either because "no one else can do the job like I can," or because "I have nowhere

else to go, nothing else I can do.”

Understand that you are not indispensable. The world will still manage to turn on its axis without you, believe it or not. Train other people to do your job to help you out and take some of the pressure off you. Pace yourself -- few things absolutely *have* to get done within the next hour.

Realize that you are not the first person to face the problem of burnout. It is nothing to be ashamed of. The real sin is not doing anything about potential burnout; if you do nothing to prevent it and do burn out, you are guilty of a terrible waste of human resources -- yours -- and that is bad stewardship of one of God's greatest gifts to us.

Watch for signs of burnout listed in this booklet and if they appear, pace yourself, back off from some of your work and relax.

Set smaller goals for yourself. Divide large projects into smaller pieces so the immensity doesn't overwhelm you. Don't be defeated before you begin. By making small goals for yourself, goals which are fairly easily attainable, you build a sense of achievement, inspiration and momentum.

For instance, if you have to write a sermon, speech, or paper and you are having problems getting under way, break the task up into small pieces. Make a list of the steps you need to take to completion -- there is nothing quite so satisfying for some of us as checking things off a list.

Your list might include assembling research materials, reading through everything you have on the subject and taking notes, making a broad outline, re-reading your notes and marking them with numbers and letters from your broad outline, then going through the notes again in the outline order, organizing and beginning writing each section, and finally editing the draft and polishing the completed work.

The advantage of this technique is that instead of having one huge job ahead of you, you have a series of small jobs to do. They can be accomplished faster and you can take breaks between each little job, have a cup of tea or coffee and celebrate the completion of that segment of the whole.

This concept works equally well for organizations, by the way. We all need celebrations and parties. Small goals help give us things to celebrate and the celebrations give us the inspiration, energy, and momentum to carry on to the next goal. Huge and impossible objectives only cause despair and oftentimes failure.

An important adjunct of this concept is the importance of not giving up if you do have a defeat. You have to pick yourself right up again and go on to something else. It is no a sin to fail at something, so don't wallow in your failure. Keep on going and don't let the failure lead you to burnout.

If you are to avoid burnout, regular exercise, a good diet and relaxation are crucial. Exercise is important not only for your physical health and well-being, but also because it gets you away from situations which contribute to burnout. Do not be reluctant to sit and watch television or read or listen to or play music just to relax, (so long as it is not done to excess).

Be sure to eat three meals a day, and make mealtime stress-free islands of

sanity for you. Avoid over-consumption of caffeine, sugar and salt. Take time each day for relaxation.

Talk about the stresses and pressures facing you in your work or ministry. Who pastors you? Do you have someone who can and will minister to you? If so, be sure to talk to that person about the frustrations, anger, confusions or problems inherent in your work. For those of you who are clergy, the person who ministers to you can easily be a lay person! Do not make the mistake of thinking that only the clergy can minister.

If you feel you have nowhere else to go, take time to get additional education and training for yourself so you *do* have some choices. Make time for study and other self-improvement. See the options that already exist in your job situation. Working to improve yourself will help eliminate that "trapped" feeling.

Schedule "sanity islands," time that is devoted to *you*. This is not just a few days off here and there, but regular, quality time that you actually schedule on a daily basis -- and stick to your schedule. If you are a morning person, you might schedule time each morning to play an instrument, meditate, read Scripture, or pray. Just as "sanity islands" are part of curing burnout, they can also help prevent it.

Insisting on having your sanity islands is just good time management since it will contribute to your overall health. It is just as important as any appointment you might be tempted to squeeze into your personal time because there is just no other place for it.

Another aspect of preventing burnout is a well developed social life. Do you have a social life outside of your church or job? Join a bowling league, bridge club, volleyball team or other regularly scheduled social activity. Get season tickets to the theatre or cinema season. Have small, quiet dinners with good friends -- and don't talk shop! Do some volunteer work that has nothing whatsoever to do with your work or ministry. Get involved in a hobby and take time each day to work at it. Cooking can also be a great therapy and release.

Separate the rest of your life from the high pressure work or ministry that is causing potential burnout. Find outside interests and make it a point not to discuss the job when you are pursuing them. Take time off occasionally and get away. Get out of your church building or other place of employment, see new things, go for walks, explore a new part of town, visit a museum you have never been to before, go sightseeing -- yes, even in your home town. Many people have never seen the tourist attractions in their own back yard.

How many busy church folk have no friends outside of the church? How about you? How can you be expected to bring people to Christ if you only know people who are already there? Spend time with people who are not involved in what you are doing. Widen your range of acquaintances.

Take planned time away from everyone connected with your work. Be sure to take at least one day, and preferably two days, off each week. For the clergy, Sunday does not count as a day off -- it is a regular work day for you. On your days off, get away from the telephone, drop-in visitors and other work-related

interruptions. Spend time doing what you enjoy doing, nurture yourself and gain strength from being alone or with someone who can help replenish you.

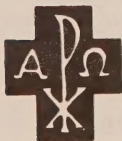
Take extra time after special stress periods, like high holidays, General Conference, special events you are organizing, or church or job crises.

Seek rewards for your work. If practical, ask for more money, more autonomy, more responsibility, or more recognition from co-workers and supervisors. Let people know you feel a need for some praise for your labors. Do not be afraid to express these needs to others, but do not overdo it either! Tell yourself about your successes, too. Go over the things you do well in your mind and don't dwell on the failures in your life, but rather the victories.

Avoiding burnout is the responsibility of each of us. We must be good stewards of the talents, skills and abilities which God has given us. Allowing ourselves to burnout is not good stewardship. There are ways to avoid burnout in our lives and we must take care that we utilize them so that we can continue with our respective ministries and work.

We also have the responsibility to watch for signs of burnout in our co-workers, associates, friends and pastors. We need to observe our leaders in order to help them see warning signs of burnout. We need to give other people space to get away from the high tension and pressures of most jobs and all ministry.

Unlike the generous bag lady, if we are good stewards of our resources, there will never be a time when there is nothing left in our bags for ourselves.



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Finally, we would like to thank Mr. Stephen A. Fischer, itinerant editor, who took time off from a lengthy trip around the United States to do extensive editorial work on the manuscript.

Dedication

The author would like to dedicate this booklet on burnout to Chip Aldridge, whose careful ministry to me during a time of great personal loss and stress enabled my ministry to continue and this paper to be completed.

About the Author

R. Adam DeBaugh is Director of the Department of Christian Social Action and Co-director of the Department of Ecumenical Relations for the Universal Fellowship of Metropolitan Community Churches, in whose employ he has been since 1975. He lives in Silver Spring, Maryland, a suburb of Washington, D.C., and is coordinating the publication of the Let's Do the Gospel Series, of which this is a part.

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R_x

for

Burnout

**a structured strategy for
promoting vitality &
preventing burnout
in the care-giving professions**

conducted by
DONALD A TUBESING, MDiv, PhD

**A WHOLE PERSON ASSOCIATES INC
PROFESSIONAL DEVELOPMENT SEMINAR**



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DO ANY OF THESE SCENARIOS SEEM FAMILIAR?

- hand on the door, mind on the clock
- tired after a good night's sleep
- caustic remarks and a cynical attitude
- feeling lonely and unappreciated
- increasing irritability and impatience
- spacing out mid-meeting
- a mind you can't turn off (or on?)
- dragging through the day
- forgetting appointments or people's names
- constant battle with the blahs
- nagging headaches, backaches, stomach aches, colds
- preoccupation with paperwork
- coming late, leaving early
- voluntary isolation

IF SO, YOU MAY BE WITNESSING BURNOUT IN ACTION!

WHO'S VULNERABLE TO BURNOUT?

If you're an educator or a nurse or an administrator or a social worker or an advocate or a counselor or a physician or a minister or a personnel director or a volunteer or a parent, or in any one of hundreds of other helping roles, you're a professional care-giver in a high-stress vocation.

Care-givers are sensitive, lively people who use themselves as the "tools of their trade" in giving to others. It's rewarding. It's also dangerous. When care-givers spend months and even years caring for others without also caring for themselves they may end up feeling exhausted, empty and burned out.

Burnout is not just an individual problem. Work environments can contribute significantly to personal burnout potential, too! Middle management positions like head nurse, team leader or principal are often characterized by responsibility without authority and/or resources — both guaranteed to spark burnout. Unmanageable caseloads or unrealistic expectations can drain even the most energetic and dedicated worker.

WHY FOCUS ON BURNOUT?

However it happens, burnout is a costly problem both to the care-giver and to the organization. Fortunately, no matter what the source of burnout, every individual can do something to alleviate it.

INTRODUCING R_x for BURNOUT

R_x for BURNOUT begins with describing the signs, sources and process of burnout. But it doesn't stop there. After identifying the rewards and acknowledging the potential dangers of your "calling" as a care-giver, you will systematically assess the pressure points in your life and design a personal energy replenishment strategy.

Once you've focused on the self-care component of the burnout prevention equation, personal involvement exercises will help you isolate interpersonal and organizational vitality factors which can support you in conserving the most valuable energy resource — YOU! Finally, you will devise a specific, practical plan for preventing burnout and promoting vitality in your setting.

The rhythmic style of presenter input, personal reflection, sharing and group exercises creates an atmosphere conducive to helping you experience a process of discovery and renewal for yourself while at the same time learning an educational model for helping others revitalize. Everyone will discover creative energizers that refresh and replenish as well as devise a personal self-care plan that will bring lasting renewal. The experience will be potent, challenging and fun.

IF YOU'RE CONCERNED ABOUT YOURSELF OR YOUR PEERS . . .

Help yourself and your co-workers by attending R_x for BURNOUT. It will give you a hands on experience with tools you can use in cutting both the real dollar waste and the human cost of burnout in your work setting.

R_x for Burnout

DEC 1 & 2, 1981

BOSTON MA

TWO-DAY SEMINAR OUTLINE

THE HUMAN ENERGY CRISIS

1. AN INTRODUCTION TO BURNOUT
 - the high cost of burnout
 - energy conservation/replenishment
 - burnout as a catalyst for growth

THE HELPER'S DILEMMA

2. ONLY THE BEST BURNOUT!
 - the care-giver personality
 - burnout is a compliment!
 - the "I can work a miracle" fantasy

HIGH RISK SYNDROMES

3. SYMPTOMS, STAGES AND CAUSES OF BURNOUT
 - burnout twins: stimulus underload
circuit overload
 - five fatal syndromes
 - the self-perpetuating burnout cycle

INTRAPERSONAL STRATEGIES FOR PROMOTING VITALITY

4. SELF-NURTURE: filling your pot
 - self-talk, self-care, play and challenge
 - closing the confidence-competence gap
5. WHOLE PERSON ENERGIZERS:
 - lighting your fire
 - learning new watchwords
 - 12 individual revitalization strategies
6. REKINDLING: getting into the "spirit" of life
 - dialogue with your motivating core

ORGANIZATIONAL STRATEGIES FOR PREVENTING BURNOUT

7. STRESS/VITALITY IN THE WORKPLACE
 - a snapshot of your organization
 - maximizing work, minimizing labor
8. ORGANIZATIONAL COPING STRATEGIES
 - rules for being a good bureaucrat
 - 6 strategies for revitalizing the organization

INTERPERSONAL STRATEGIES FOR REVITALIZATION

9. BASIC ELEMENTS OF INTERPERSONAL SUPPORT
 - interpersonal needs/satisfactions grid
 - getting out of your box
10. BUILDING YOUR SUPPORT SYSTEM
 - why for? and how to!
 - introduction to networking
 - tips for a successful support group

PLANNING FOR RENEWAL

11. BURNOUT REVISITED
 - assessing personal patterns and resources
 - the marathon strategy
 - taking safety precautions
12. REGAINING/MAINTAINING VITALITY
 - a personal planning process
 - the S.A.U.N.A. solution
13. CHECKING YOUR VITAL SIGNS
 - analysis of personal vitality factors
 - affirmation as antidote

OBJECTIVES

- identify the signs, sources and stages of burnout
- identify the rewards and vulnerabilities of care-giving professions
- identify sources of vitality in your work and non-work settings
- explore and practice several strategies for preventing/managing burnout
- develop a self-care plan for maximizing vitality on and off the job
- experience personal and professional revitalization

LOCATION:

Sheraton-Commander Hotel
16 Garden Street
Harvard Square
Cambridge MA 02238
617/547-4800

SCHEDULE:

8:30 am registration
9:00 am workshop begins
12:30 pm lunch hour
5:00 pm workshop adjourns

WORKSHOP FEE:

\$95.00 individual

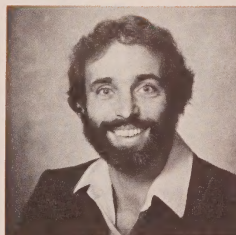
\$80.00 group (3 or more registering together)
The workshop fee includes registration,
participant workbook and coffee breaks.

REGISTRATION DEADLINE:

November 23, 1981

After this date a \$10 per person late fee will be charged.

WORKSHOP LEADER



Donald A. Tubesing, MDiv, PhD, designer of the widely-acclaimed STRESS SKILLS seminar and author of **Kicking Your Stress Habits** as well as other more technical health-related books and articles, is committed to assisting professionals of all disciplines to care for themselves while caring for others. His varied experience on college and medical school faculties and his history of involvement

as a consultant with hundreds of health care and human service facilities give him a broad knowledge of both the pitfalls and rewards common to all helping professions.

While pursuing his full-time vocation as teacher, consultant and writer in the areas of stress management, wholistic health and wellness promotion, as well as burnout prevention, Don also serves on several national advisory boards and his county's social services advisory commission. In addition he maintains an auxiliary role as Minister of Health and the Whole Person with a Chicago-area congregation.

Don's gifts as a lecturer and workshop leader, particularly his conceptual clarity, quick humor and personal energy, create a warm reflective atmosphere that is celebrated by those who participate in his seminars.

SPONSOR

Whole Person Associates Inc, consultants and publishers, was created to fill a void in the professional continuing education and consultation arena. We specialize in designing workshops and innovative materials on stress management, wellness promotion, burnout prevention, communication skills and related subjects. Our unique interdisciplinary approach synthesizes theory and research, then integrates this knowledge with an educational process that attends to the whole person — body, mind and spirit. Faculty associates represent a variety of professional backgrounds including education, psychology, medicine, social work, nursing, counseling and ministry.

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BOSTON Dec 1-2, 1981
registration deadline: Nov 23, 1981

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by Donald A Tubesing, PhD

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- Hans Selye, MD, PhD, DSc, author Stress without Distress
- "There's enough material here for ten courses."
- Bill Peterson, MDIV, MSW Wholistic Health Centers, Inc.

RELAX . . . LET GO . . . RELAX

by Mary O'Brien Sippel, RN, MS
Donald A Tubesing, MDIV, PhD



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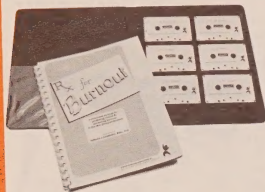
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by Nancy Loving Tubesing, EdD
Mary O'Brien Sippel, RN, MS
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Order this package for conducting your own

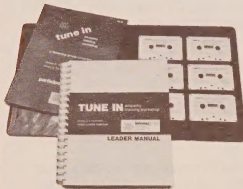
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by Donald A Tubesing, MDiv, PhD



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A  WHOLE PERSON ASSOCIATES INC PROFESSIONAL DEVELOPMENT SEMINAR

STRESS AND SURVIVAL

What is stress? Definitions vary:

1. May be physiological, psychological, behavioral, social, environmental
2. Any level of arousal (organism is free of stress only if dead)
3. Any negative or excessive level of arousal
4. May be organismic or environmental
 - a. Physiological, psychological, and social stresses are organismic; heart rate and blood pressure are physiological indicators of stress
 - b. Work, power, pace, disruption, overload are environmental stressors
5. Non-specific response of the body to any demand made on it
6. Characteristics of stress include uncertainty and powerlessness
7. Body responses to stress include increased blood pressure, pulse rate, and breathing, gastric acid, cholesterol and blood sugar levels

Factors relating to occupational stress:

1. Lack of control
2. Time pressure
3. Work overload
4. Competition
5. Hierarchy
6. Isolation

Three main hypotheses relating to hypertension:

1. Diet--may be relationship, but certainly not an exclusive one
2. Heredity--same genetics may result in high or low blood pressure groups
3. Stress--environmental, including community and working conditions; factors include migration, unemployment, and urban growth

Coping strategies:

1. Accept stress as natural, inevitable
2. Change environment to relieve stress
3. Use personal approaches, ranging from counseling to meditation to exercise
4. Use technological approaches--1 in 10 in U.S. take Valium or Librium yearly; we're a highly-drugged, medicated society

Studies of stress indicate

1. Mortality rates rise with employment rates
2. Coronary disease incidence is higher among lower levels in hierarchy
3. Work overload (overtime) is linked with coronary disease; overloads are caused by lack of control, quotas, machine pacing, compulsory overtime, staff ratios, etc.

Blood pressure ideally should be 100/60, and either higher or lower levels cause problems. In undisturbed tribal settings, the ideal BP is maintained throughout life. In our society, blood pressure takes a quantum leap at approximately the time of entering the job market, and continues to increase throughout life.

Burn-out is a form of extreme occupational stress, not simply fatigue or exhaustion. It's defined as a process of dehumanization leading to the loss of all concern for the recipients of care. No "burn-out profile"--that is, typical candidate most likely to experience burn-out--has been identified; burn-out hits everyone, and appears to be more a function of the environment than of the individual.

Characteristics of burn-out include the following:

1. Negative self-concept
2. Non-specific physical pains
3. Reduced productivity and impaired performance
4. Avoiding contact with co-workers and clients
5. Hiding behind personal or institutional rules
6. Disliking the place of work
7. Chronic fatigue
8. Negative attitude toward recipients of service
9. Insomnia
10. Heavily critical of other workers

People in service professions are more susceptible to burn-out, probably because
--work is more emotionally intensive
--work is oriented toward making an impact on other people
--service fields attract a disproportionately high number of sensitive, empathic, cause-dedicated people

Causes of burn-out include the following:

1. Too much direct contact with people
2. No in-house social support systems for staff
3. No chance for self-monitored "time-outs"
4. Too many high-stress situations
5. Feeling trapped in professional duties
6. Activities too repetitive
7. Sense of meaninglessness in the work
8. Unrealistic expectations of oneself
9. Considerable interpersonal conflict

Coping mechanisms:

1. Recognize, accept that you're in a high-stress profession
2. Individual approaches:
 - a. Relaxation techniques
 - b. Physical outlets
 - c. Find 3rd person to help with interpersonal conflicts
 - d. Take 20-30 seconds prior to an activity to "center"--get your thoughts together, identify your goal, focus yourself.
 - e. Know your own priorities between life and making a living.
 - f. Learn to self-monitor your stress level.
 - g. Find ways to get positive strokes.
 - h. Find ways to advance your own personal growth; may be career-related or not, but should be self-expanding. (This helps to avoid the "entrenchment-entrapment" or "helpless-hopeless" syndrome.)
3. Group approaches:
 - a. Create staff-support system, either formal or informal--support groups with regular meetings where feelings can be expressed, ventilation can occur, problem-solving can occur, with facilitator.
 - b. Understand the structure and priorities of the organization
 - c. Explore group goals and problems in staff meetings
 - d. Clarify the expectations of co-workers
 - e. Allow for individual choice and flexibility in jobs where possible

STRESS AND SURVIVAL
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CLERGY STRESS AND BURNOUT.

Would it surprise you to hear that right now nearly one in five parish pastors is physically and/or emotionally “burned out”? He or she hasn’t stopped functioning altogether yet — but pastors who are burned out have lost the zest for ministry; they “go through the motions” day after day, but with little joy, and with greatly reduced capability for effective service.

The sad part of this is that pastors who burn out are among our most dedicated and committed clergy. The hopeful part is that pastoral burnout can be avoided, and, if caught in time, can usually be remedied. Both minister and congregation can take specific steps to prevent pastoral burnout. This pamphlet will tell you how.

THE ANATOMY OF STRESS. Burnout, the “disease of the over-committed,” comes as the result of chronic stress. However, not *all* stress is bad. Everything we do causes *some* stress. Just getting up in the morning requires some stress (more some mornings than others!). One authority, Hans Selye, defines stress in terms of the response your body makes to *any* demand on it. He separates stress into “eustress” (good stress, such as you feel with joy, fulfillment, or satisfaction) and “distress” (excessive levels of damaging stress). A certain amount of stress or tension is necessary for renewal and growth. But too much — and too constant — stress can ruin your health and shorten your life. Thus, the question is not how to take *all* the stress out of ministry, but how to make stress manageable.

Stress and threat of burnout “comes with the calling” in the ministry. Studies show that ministers most vulnerable to burnout are: idealistic and over-committed; have rigid standards for their role; are

social activists; are inclined to avoid conflict by trying to satisfy everybody; are in constant direct contact with the poor, dying, sick and hurting; suffer from role confusion; can’t seem to protect their personal boundaries for rest, relationships and relaxation. Chances are, most ministers will recognize in this list more than a few of their own characteristics.

There is a high incidence of stress and burnout among all helping professions, but a pastor has the extra burden of trying to serve and satisfy every individual in his or her congregation. All the more reason why both pastors and their congregations must take extra care to avoid counter-productive pastoral self-sacrifice.

After all, being constantly overstressed is not only destructive to the minister as a person; it is also contrary to the very spirit of pastoral commitment. The minister’s role is that of “one who serves.” Constant overstress diminishes capacity to serve effectively. The pastor must stay well, not only for self and family, but also for the congregation’s sake. As pastoral counselor Charles Rassieur puts it, in his book, *Stress Management for Ministers* (Westminster Press, 1982): “Pastors who consciously and without apology take good care of themselves have by far the best chance to be servants of Christ for all the years of their calling.”

THREE MAJOR STRESS FACTORS. Stress comes in all sizes and shapes, but generally it starts from one of three major factors: life changes, work-related, or environmental factors.

1. Life change stress factors:

Adjusting to any change physically and emotionally is stressful. The degree of stress involved varies widely, from death of a



**ONE OUT OF
FIVE MINISTERS
DOESN'T HAVE
A PRAYER.**

spouse (the most stressful change of all), divorce, marital separation, death of a close family member, personal injury or illness, new marriage, all the way down to such relatively modest changes as getting ready for Easter or Christmas, or being handed a traffic ticket.

2. Work-related stress factors

for parish ministers can include *role ambiguity*—uncertainty about what your job includes; *role conflict*—clash between ministerial functions and personal or family life; *role overload*—being overwhelmed by the expectations of parishioners; *time demands*—constantly being thrown off schedule by unexpected issues; *lack of pastoral care*—not having a solid counselor to turn to with your own problems; *lack of chances to “derole”* and be taken care of yourself, for a change; *relocation* to a new area or job; *career uncertainty*—knowing your whole future can depend upon how you get along in one parish; *loneliness*—the fact that few outside the ministry understand the demands on you can make you feel isolated even in the midst of commitment.

3. Environmental stress factors

include neighborhood problems such as noise, pollution, crime, racial tensions, or tension with neighbors; tension with service personnel or co-workers; family problems; big general problems: fears of international war or deteriorating social mores; plus such nitty-gritty closeup problems as leaky pipes in home or church buildings.

RECOGNIZING THE SIGNS OF GATHERING STRESS.

One person's irritation is another's bleeding ulcer. We don't all respond to stress in the same way. Each has a different stress threshold—that is, point

where stress becomes harmful. The secret is to find your own stress threshold, and when you sense that you are close to it—back off and change pace. How can you tell when you've gotten "in over your threshold"? Here are some common signs:

1. *Your body begins to reject new information.* You don't even hear a lot of what is said to you, and don't remember much of what you hear. You're overloaded.

2. *Loss of options.* Your mental horizon closes in; you have trouble seeing alternative courses of action.

3. *Regression.* Stress overload can make us act childish—breaking things, or "hiding our heads" as we may have done when we were frustrated or frightened children. In adult life, these childhood responses can be self-destructive.

4. *Inability to change harmful patterns.* When you're under stress from too many changes, it can seem too complicated to say "no" to additional demands. You find it easier to just heap on more commitments. There's truth to that old line, if you want something done give it to the busiest person.

5. *Fatigue.* When you're under excessive stress, your body craves more rest and sleep than usual. Give in and rest!

6. *Depression.* This is usually related to change, or loss of someone or something close without taking time to grieve over your loss. Stress can precipitate depression.

7. *Physical illness.* Stress upsets your whole glandular system, raises blood pressure, keeps body systems in a fight/flight state of tension. This constant state of ferment makes you vulnerable to everything from colds and muscular aches to ulcers, heart disease and strokes.

NEXT STOP: All the above signs are signals of gathering stress, which, if allowed to become chronic, will almost inevitably bring on a much more debilitating general state: burnout.

Psychologist Christine Maslach has described burnout as "a state of physical, emotional and mental exhaustion marked by physical depletion and chronic fatigue, feelings of helplessness and hopelessness, and by development of a negative self-concept and negative attitudes towards work, life and other people." Burnout signs:

1. *Decreased energy:* "keeping up to speed" becomes increasingly difficult;

2. *Feelings of failure* in vocation;

3. *Reduced sense of reward* in return for pouring so much of self into the job or project;

4. *Sense of helplessness* and inability to see a way out of problems;

5. *Cynicism and negativism* about self, others, work and the world generally.

Studies have shown that clergy members go through a classic cycle on the way to burnout. They begin with *enthusiasm* and perhaps unrealistic expectations for achievement, combined with over-identification with their role. This stage is followed by *stagnation*, as the mundane realities of personal, financial, and career-development requirements begin to press. Then comes *frustration*, a sense of being inadequate to accomplish what needs to be done, and doubts about whether or not it's all worth the effort.

Actually, this stage of frustration can be a turning point for the minister: either upward again to enthusiasm and new effectiveness through a constructive re-channeling of his or her energy; or down into a fourth stage of *apathy* and chronic indifference that marks complete *burnout*.



**THE STRESS THAT
THE AVERAGE
MINISTER BEARS
WOULD BRING
MOST PEOPLE TO
THEIR KNEES.**

IT TAKES TWO TO UN-TANGLE. It has often been said that most of the stress associated with ministry comes from two sources: *the pastor*, who expects too much of himself or herself, and *the congregation*, which expects too much from the pastor. True—burnout also begins with the same two sources. Both must work together to prevent the pastor's becoming tangled in a snarl of continuous stress.

THE PASTOR CAN BE *1. Finding fresh spiritual disciplines:*

REVITALIZED BY: ways of praying, for example; new approaches to scripture reading; the kind of serene continuity in observing a daily office, such as Matins, Compline, or Psalms; daily meditation; personal retreats and days of silent contemplation; spiritual mentors or friends.

2. Taking time off. Daily breaks.

Weekly breaks. (No pastor should put in more than 50-55 hours of work a week.) Quarterly long weekends off. Yearly breaks of at least a month. (This may seem long to some parishioners, but then, aren't ministers on 24-hour call, 7 days a week in their jobs?) Sabbaticals every six or eight years, to renew, re-educate and recharge mental and spiritual resources.

3. Establishing support networks.

Parish clergy need a special kind of support, because they work under continuous observation from hundreds of potential critics. They need the support of being told they're doing well, and are loved and cared for as individuals. This sort of affirmation should come not just from people inside, but also from outside the congregation. Where from? *Clergy peers* (who know better than anyone else the pressures of the ministry). *Weekly prayers* by the congregation for their pastor. *Political*

support within the parish and in the judicatory, from individuals who share the minister's perspectives and aims, and will support him or her when needed. *Personal support* to help the pastor change his or her ways of functioning in order to relieve stress and become more effective. *Spiritual support*, because "a pastor needs a pastor, too," to provide strength and nurturing.

4. *Enriching life at home.* The family is our primary support system. Family problems place enormous added stress on the minister. Marriage enrichment seminars can help make even the best marriage better. Family therapy can help any family to greater health. The minister's family should take full advantage of ways to enrich their own life together, and the wise congregation will encourage them.

5. *Getting regular exercise.* The ministry is normally a sedentary profession; without added exercise, the pastor's vulnerability to heart disease is greatly increased. Tennis or golf twice a month is NOT an exercise program; it's just kidding yourself. A pastor needs frequent, regular, interesting exercise, planned to fit his or her temperament, schedule and available resources. Some pastors run. Some do yoga. Some even take a brisk walk in the cemetery! Whatever — 30 to 60 minutes, at least three times a week, should be a regular ritual for any pastor — for the sake of the congregation!

6. *Facing fears.* Every human being finds something in life threatening. Fears don't go away; they simply weigh on us. Drinking and overeating are often ways to try to avoid threatening fears. When we're ready and willing to confront fears, we're on the way to casting off the burden. But admitting fear is hard for a pastor, simply because pastors are somehow supposed to be "above all that." For a pastor who needs help or support in facing fears, therapy or members of a support network can help greatly.

7. *Practicing self-assessment.* Many pastors flounder along day to day, never taking time to figure out what's happening to them, nor how to improve things. Taking time to assess your own needs, your points of greatest stress, and how well you're coping with these needs and stresses can make an enormous difference.

8. *Getting therapy.* The healthier we become, the more we have to offer to others. Therapy is not inexpensive. Yet if it means the difference between ineffective ministry and vital, healthful ministry, can a pastor or congregation afford to miss out on it?

9. *Laughing!* Did you know your body will not let you laugh and develop an ulcer at the same time? It's true. Laughter has tremendous healing power. Take time out for laughter!

THE CONGREGATION CAN HELP AVOID PASTORAL BURNOUT BY:

1. *Taking the first step.* Ideally, if lay people took more active responsibility in discussing and solving problems in the church, stress wouldn't reach the crisis stage so often. If everyone is truly open when goals and priorities are being established, the difficulties can be singled out before factions develop.

2. *Encouraging your pastor's continuing education.* Urge your pastor to develop his or her skills in resolving stress and role conflicts through classes, seminars on human relations, conflict management, and group organizational techniques — at the church's expense.

3. *Helping a fresh, eager young pastor.* Since the first four to five years are the hardest, encourage your young pastor or assistant pastor to attend young pastor's seminars, seminary follow-up courses or other training.

4. *Recognizing that the pastor is human,* can make mistakes, and can't do everything for everybody.



DOES YOUR CONGREGATION EXPECT YOU TO PERFORM MIRACLES?

5. Recognizing unrealistic congregational expectations and adjusting them with the pastor.

6. Understanding that a minister needs support, time out, feedback, and compensation — both emotional and monetary. No one can constantly put out without ever taking in.

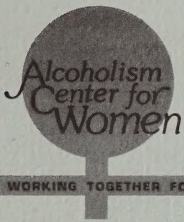
7. Seeing that your pastor has an adequate staff. Whether the help is full-time, part-time or volunteer, your pastor deserves an adequate staff to make sure demands on his or her time are not excessive.

8. Protecting the privacy of your pastor's family. Do your best to remind your fellow parishioners that your pastor's family is not the property of the church. They're not to be assumed to be "unpaid staff" either.

FOR MORE HELP IN COPING WITH STRESS AND BURNOUT. Write to Ministers Life Resources, Ministers Life Building, Minneapolis, Minnesota 55416 today.

We can make available to you two uniquely helpful "survival kits" for church professionals — one on *Clergy Stress* and the other on *Clergy Burnout*. These two workbooks, combined with 4 cassette tapes, will provide you with hundreds of pages of the most current information and counsel, written by and for the clergy. These kits were developed by Roy M. Oswald of The Alban Institute for Ministers Life Resources.

Each survival kit also comes with one-half hour of free counseling time with a stress management specialist. The kits also contain visual aids and charts for a pastor to use in evaluating his or her needs, as well as providing many additional references. (Two of those references were used in this brochure: *Stress, Power & The Ministry*, by John C. Harris of The Alban Institute; and *Stress Management for Ministers*, by Charles Rassieur, Westminster Press, 1982.)



ACW WORTH

A Quarterly Publication of the Alcoholism Center for Women, Inc. • 1147 So. Alvarado St., Los Angeles, CA 90006 • (213) 381-7805

The Gift of Choice

by Diane

I am an alcoholic! That sounds so unreal to me at times. I grew up in an alcoholic family. I don't ever remember seeing my father sober. He drank on a daily basis, ended up on skid row and eventually died of cirrhosis of the liver when I was ten.

When I became aware of my drinking problem, I compared my drinking to my father's and I convinced myself that I was not an alcoholic. I never drank like he did. How could I be an alcoholic? I continued this denial process until my disease progressed to a place where I knew I couldn't face anything without a drink. I was physically, mentally and emotionally dependent on alcohol. Whether I cared to admit it or not, it was a reality.

I decided to do something about it and started attending recovery meetings. I had to let go of some of my friends and change my way of life some, but I felt it was worth it to me. I was determined not to drink. I became involved in a reader's theatre which focused on women (with special emphasis on lesbians) and alcoholism. I was able to carry the message of my recovery process to other alcoholics, which was helpful to me.

It was after I had gotten a little over a year's sobriety that I started to be aware of my negative attitude and how much I resented being an alcoholic. I felt sorry for myself!

Eventually my attitude got me onto a four-day drinking binge and I came to in detox. When the fog finally lifted, I knew that I no longer wanted to drink and I also saw how much my disease had progressed, even though I had had nothing to drink for 15 months. I understood that my sobriety had to be a priority, so I left my job and home and came down to the Alcoholism Center for Women. Living in this recovery home has been a real learning experience for me. I am

(continued on page 2)

Holidays: How to Survive the Stress of the Season



Holiday dinners, open houses and gatherings such as this are happening throughout the season at various community centers. . . and you're invited! Come share the holidays -- see page 3 for a complete calendar of events.



ACW TO HOLD FAMILY REUNION

Current staff and residents of ACW are hosting a family reunion for past staff, residents, participants and those of you who consider yourselves a part of us. We want to provide you with a sense of where we are now, invite you to be involved with our future, and learn from your experiences with us in the past.

The reunion will be held here on Saturday, February 7, 1981. We will begin at 11 a.m. with an evaluation of the program, its successes, limitations and triumphs. From 1 till 2 p.m. we will share a catered buffet lunch, and from 2 until 3 enjoy entertainment by the Brown Bag Reader's Theatre of Sonoma County.

Please plan to come and give us the benefit of your knowledge and ideas.

by Jael Greenleaf, Assistant Coordinator of Primary Prevention

The holidays are supposed to be a time of warmth, caring, relaxing and rejoicing. Often, however, they bring increased stress and painful disappointment. Much of the discomfort of the holiday season can be avoided if we take care of ourselves. Here are some suggestions about how we can do that.

Many of our disappointments come from unexamined expectations. What do you hope will happen? Take a moment now to write down all of your fantasies, no matter how silly you might think they are, then look at them. Which of them are based on childhood memories? Fears? TV? Unmet needs? Which ones can you provide for yourself or bring about? Which ones are you relying on someone else for? Are some of them unrealistic? Which ones are truly important to you and which ones are you willing to give up? By looking at them beforehand, you can avoid being caught unaware by unacknowledged longings.

Do you wait for someone else to call you? Call around; find out what's going on. It needn't be a big event, just a brief hello or visit. Invite yourself over to a friend's house or invite others to come see you.

Do something nice for yourself. Take yourself out to lunch or to look at decorations and store windows. Treat yourself to a present. Be as good to yourself as you want others to be to you.

Allow yourself to be sentimental. The holidays bring back pleasant memories for most of us, but sometimes we stoically resist celebrating because we feel that it's silly. Well ho, ho, ho! Decorate your house if it makes you feel good. Take a drive out of Los Angeles into the mountains. Buy a Christmas tree or some pine boughs.

(continued on page 2)



a holiday message

by Travis H. Foote, Executive Director

When I first got sober, I decided that holidays were for the birds. I would ignore them. So much pain and drinking were associated with "holiday spirits." Except it didn't work. I couldn't ignore them because the dates would arrive no matter what and all the commercial interests made sure I didn't forget. Added to the pain of remembrance, I experienced the pain of being left out.

Since my answer to pain had always been to drink, I figured I'd better find an alternative. Slowly, I have experimented with recognizing holidays and becoming a part of them. I started giving a few small gifts, trying valiantly to conquer the urge to go head over heels in debt buying lots of things people didn't want. I looked for alternatives like the sprigs of holly from the country which I sent my city friends one broke year. The city has its share of "free" material, too, such as sharing information about resources or inviting someone to attend free events with you. Maybe it will be a new adventure for you both.

Sometimes the gift of time is the greatest

you can give, especially to a busy person. Offer to do errands or chores on some specific date. Make a date to fix dinner at her house for her and a friend one night, including cleaning up the kitchen. Besides the gifts, there is the celebrating. Maybe you and a few close friends will be together. Or maybe you are alone. There is a calendar on another page of this newsletter which lists some alcohol and drug free events. At ACW, we look forward to sharing the holidays with all of you -- we'll be here and we hope you will be too. If it is hard to go among strangers, remember that all the people will be strangers seeking to meet and share with other strangers for Channukah, Christmas, or New Year's. Some of us will be feeling the pain of nostalgia, remembrance and loss this holiday season. We need to know that we are not alone.

With love and all best wishes for warm and wonderful holidays, a sober and joyous new year from Travis and everyone at ACW.

GIFT, continued from page 1

learning a lot about myself and my disease. I know there is more to my disease than just not drinking.

I see patterns in my drinking that I need to change in my sobriety. Learning to live my life sober is a very exciting and painful process for me. For so many years I numbed my feelings with alcohol, that when I removed it from my life many buried feelings came up. Experiencing some of these feelings for the first time can be very scary. The program here at ACW makes it possible for me to share my fears and uncertainties in a loving and supportive environment.

The other women and many on the staff are struggling for the same things that I am, which enables me to feel a little more secure. The women here can share in my pain and confusion and support me in my struggle for sobriety.

I am very grateful for my sobriety. I am growing and changing with the help of the women here. Today, I know I have a choice, and that in itself is a very special gift to me.

SURVIVAL, continued from page 1

Perhaps the most important part of taking care of yourself can be put into one word: SUPPORT. Get it, use it, give it. Elsewhere in the newsletter is a calendar of holiday events in our community. Call them and plan to at least drop in. Many of the events are possible only with volunteer help, and an offer of help may net

you not only an engaging activity but a new circle of friends as well. Another wonderful way of giving support is to visit hospitals or convalescent homes. Check with a temple, church or service organization if you want to go with a group or go by yourself. Many lonely old people would love to see YOU.

Other forms and sources of support: if you are a recovering woman use the telephone before isolation crowds you in on yourself; if you're not recovering from the disease of alcoholism, you can use the telephone to recover from loneliness. Make a list of people that you haven't talked to in awhile and call one or two people every day or so.

If you are a newly sober alcoholic, stick with non-drinkers. AA and AT have meetings around the clock because they know how difficult holidays are. Don't set yourself up for a slip by thinking that it can't happen to you. (Our calendar tells which events are alcohol and drug free.) Practice saying no thanks. Have another recovering person pretend to offer you a drink. Say, "No, thanks," until you're comfortable saying it. Keep busy and keep happy, don't give in to old negative thinking; this is your holiday today. Enjoy it one day at a time.

If you're a recovering co- or para-alcoholic, it might be a good idea for you, too, to stick with non-drinkers. Why push your own buttons? And take time for yourself. Instead of organizing and managing the whole season, slow down, put your feet up for awhile, daydream, read a book or go to someone else's house for dinner. Practice saying "NO".

No matter what your recovery program is— AA, OA, EHA, Al-Anon or Smokers Anonymous—be with those who support your recovery.

Which of course brings us to families. What do you do if your relatives don't support your recovery or your lifestyle? Do you cut yourself off altogether? Or do you go and become submerged in their criticism and pressure? How about an alternative? Plan your time with relatives, decide in advance when you will go, how long you will stay and how you'll deal with negative comments.

Make a contract with yourself and keep it. Reinforce it by telling a friend what your plans are and check in with the friend when you get back home. Better yet, take the friend with you.

Try out some of these suggestions and make note of how they worked and how you felt. If you have comments about them or other suggestions for self-care, please send them to me at ACW.

Have a happy, healthy holiday.

ACW WORTH

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90006 (213) 381-7805

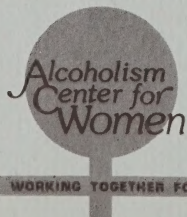
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community holiday events

Nov. 27/Thanksgiving Day

Alcoholism Center for Women (1147 S. Alvarado/380-7805): Dinner/Comida, 1 — 4 p.m. (*)

Alcoholics Together Center (2833 Sunset/463-4266): Dinner/Comida, 2:30 p.m. (*†)

Metropolitan Community Church (1050 S. Hill/748-0121): Dinner/Comida, noon. (*)

Van Ness House/La Casa Van Ness (1322 N. Van Ness/463-4266): Open House/Celebration, 1 — 5 p.m.; Dinner/Comida, 2 p.m. (*)

Dec. 2/Chanukah

Alcoholism Center for Women: Traditional Jewish dinner, open to women of all backgrounds. Observance and explanation of the ceremony and tradition. Reservations required, call by Nov. 28: 381-7805. (*)
Beth Chayim Chadashim (6000 W. Pico/931-7023): Call for events/services.

Dec. 24/Christmas Eve

Alcoholics Together Center: Marathon Meeting/Abierto, 4 p.m. — 2 a.m. (*†)

Dec. 25/Christmas Day

Alcoholism Center for Women: Dinner/Comida, 1 — 4 p.m. (*)

Alcoholics Together Center: Dinner/Comida, 2:30 p.m. (*†)

Gay and Lesbian Community Services Center (1213 N. Highland/464-7400, ext.201): Dinner/Comida, noon. (*)

Van Ness House/La Casa Van Ness: Open House/Celebration & Dinner/Comida, 1 — 5 p.m. (*)

Dec. 31/New Year's Eve

Alcoholism Center for Women: Dance/Danza, 9 p.m. — 1 a.m. (women only/solo mujeres). (*)

Alcoholics Together Center: Dance/Danza, 10:30 p.m. (*†)

Metropolitan Community Church: Party/Celebracion

Jan 1/New Year's Day

Alcoholics Together Center: Dinner/Comida, 2:30 p.m. (*)

(*) No Alcohol

(†) Lesbians/Gays Only - Solo Homosexuales/Lesbianas

events at ACW

What are you doing this weekend? There is always something happening on the weekends at ACW, events designed for residents and out-participants who want to make new uses of their leisure time in sobriety. Because events are planned just a few weeks in advance, it is best if you call ACW at 381-7805 and speak to the receptionist to find out what activities are on the schedule.

Holiday celebrations this year are listed on the community calendar. Call us if you would like to volunteer some time to help with them, and feel free to bring a dish to share with others at our dinners.

An Alcohol Awareness group, open to all women, meets here each Wednesday night at 6:30. A women-only Al-Anon group meets Tuesdays at 8 p.m. A.A. meets Tuesdays and Thursdays at 8:30 p.m. Big Book Study is held Tuesday mornings from 11:30 to 12:30, and Step Study meets Wednesdays from 10 a.m. to 11 a.m. These are also women-only meetings.

We would like to have you join us!

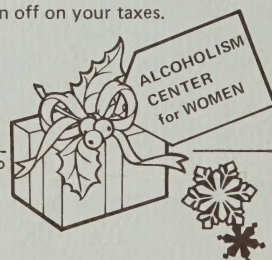
Travis Foote Honored

At its Board meeting on October 24, 1980 the California Women's Commission on Alcoholism held a banquet honoring women throughout the state for their work in the field of alcoholism. Travis Foote, Executive Director of ACW, was one of the women chosen to be honored. Cory Allison, Board member of the Commission and Outreach Coordinator for ACW, attended the event.

THIS YEAR GIVE A GIFT OF SOBRIETY

What's the best gift anyone can give herself? Ask any of the women at ACW or their significant others and they'll tell you it's the gift of sobriety. What other gift includes increased self-esteem and self awareness, can last a lifetime and enriches the lives of all it touches?

Those of us who have already received the benefits of sobriety can have the joy of sharing it with someone else. Your tax-deductible gift, in your name or in honor of a loved one, will help support the services of ACW. Your time and energy can be given as you volunteer to help with the work here. Gifts of yard-sale goods will be sold to raise money for our activities. Clothing will help provide a wardrobe for participants in need of something to wear. And the gift of cash can be designated to help in a variety of areas. All goods and money donated can be written off on your taxes.



Clip and Mail to: Alcoholism Center for Women
1147 S. Alvarado St.
Los Angeles, CA 90006

I want to give a Holiday Gift to ACW!

☐ Enclosed please find a check. I would like the money to be used for

___ The Film ___ The Recovery House ___ Prevention & Education ___ The General Fund ___ Other

☐ I can give a gift of time. Please call me to discuss when.

My phone number is: _____ Call _____ days _____ evenings.

☐ I have goods to donate! Please call me to arrange pickup or delivery of

My phone number is _____ . Call _____ days _____ evenings.

Please send a gift card in my name to: Name _____

Address _____

City, State, Zip _____

My name is _____

Address _____

City, State & Zip _____ Phone _____

NOTEWORTHY ...

Stories of women who are recovering from alcoholism and/or other drug addictions are sought for an anthology which will be published in 1981. Stories in 5,000 words or less, typed, triple spaced, telling what it was like, what happened and what life is like now are wanted. Participants may remain anonymous, although the publishers would like to know how to get in touch with you. Submit to Clean and Sober, P.O. Box 2023, Madison, WI 53703.



Scholarships for classes at the Woman's Building are available for financially disadvantaged women who are also one of the following: minority, older (over 50), ex-offenders, or rehabilitated substance abusers. The educational programs at the Building provide training in visual arts, graphics, performance art, video and writing. Self-development and self-exploration courses are also offered. For more information on the scholarships, provided by the National Endowment for the Arts, write The Woman's Building, 1727 N. Spring St., Los Angeles, CA 90012, or call (213) 221-6161.



Put on your imagination hat for a "Voyage Through Time," an exciting evening with the sounds of the big band era featuring the music of Orin Tucker's Band. Prizes will be awarded for the best 40's outfit. The Stardust Ballroom comes alive for this entertaining event on February 12, 1981. Tickets are available at the low price of \$4 per person. Bring your friends for what promises to be one of the highlights of the new year. All

proceeds will benefit the newly formed Society for Senior Gay and Lesbian Citizens. For more information, call 873-8457.

About Your Copy of WORTH ...

Did you get more than one copy of ACW Worth? If so, please call and tell us which address should be deleted, then pass the extra copy on to a friend.

Do you know someone who would enjoy being on our mailing list to receive ACW Worth? Just call and give us her/his name and address. All our mailings are designed to assure the confidentiality of the recipient.

If you move, please call and give us your new address. ACW Worth is mailed bulk-rate, and will not be forwarded by the Post Office.

FILM COMPLETION UNDERWAY

Our last newsletter included an appeal to Friends of ACW for donations to be used for the completion of our film about women and alcoholism. Since that appeal we have received a donation of \$500 from the Communications Workers of America, Local 11571 (AFL-CIO); \$1,000 from the Communications Workers of America, District 11; and nearly \$600 in individual donations from Friends of ACW. Our warmest thanks to all of you.

Because of your response we have resumed work on this important educational film. We have committed ourselves to raising \$14,000 by the first of the new year. You can help: put ACW on your year-end gift giving list. All donations to ACW are tax-deductible.



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STRESS RELIEF

Breathing. Oxygen is vital to our metabolism. When under stress, particularly, we may deprive ourselves of this by poor breathing. Proper breathing can give your body the needed oxygen and help you to relax.

This is a yoga breathing exercise which uses counting. Close your eyes and sit up straight. As you inhale slowly, deeply, count silently to two. Hold the air on three, then let the air seep out, four, five. Hold again, six, seven. Continue breathing and counting for ten minutes. Open your eyes.

Exercise. Exercise can relieve tension. Walking, jogging, and swimming are particularly good. Some simple stress-reducing exercises can be done anywhere, even while sitting at your desk. One of these, the shoulder shrug, is for many, an excellent way to melt away tension and annoyance.

Do this: Try to raise your shoulders up to your ears. Hold for the count to four, then drop the shoulders back to normal position. Repeat as often as necessary. A variation on this is to rotate your shoulders back, down and around, first one way, then the other. Do one shoulder, then the other, then both at the same time. This is also good for back, arms and neck.

THE RELAXATION RESPONSE

Herbert Benson, M.D.

1. Sit quietly in a comfortable position.
2. Close your eyes.
3. Deeply relax all your muscles, beginning at your feet and progressing up to your face. Keep them relaxed.
4. Breathe through your nose. Become aware of your breathing. As you breathe out say the word, "ONE", silently to yourself. For example, breathe IN. . .OUT, "ONE IN. . . OUT", "ONE": etc. Breathe easily and naturally.
5. Continue for 10 to 20 minutes. You may open your eyes to check the time, but do not use an alarm. When you finish, sit quietly for several minutes, at first with your eyes closed and later with your eyes opened. Wait for a few minutes before standing.
6. Do not worry about whether you are successful in achieving a deep level of relaxation. Maintain a pas-

sive attitude and permit relaxation to occur at its own pace. When distracting thoughts occur, try to ignore them by not dwelling upon them and return to repeating "ONE". With practice, the response should come with little effort. Practice the techniques once or twice daily, but not within two hours after any meal, since the digestive processes seem to interfere with bringing about the Relaxation Response.

Adapted from: University of Massachusetts Medical School and
University of Massachusetts Cooperative Extension Service,
"A Program for Health", 12/79

RELAXATION EXERCISE

1. Bend your right foot toward your face...let it go...bend it halfway...let it go...just barely bend it...let it go. Let your right foot go.
2. Bend your left foot toward your face...let it go...bend it halfway toward your face...let it go...just barely bend it...let it go.
3. Bend your right foot away from your face...let it go...just barely bend it...let it go. Let your right foot go...let your left foot go.
4. Bend your left foot away from your face...let it go...just barely bend it...let it go...let your left foot go...let your right foot go.
5. Lift your right leg...let it down...let it go. Lift your right leg up and bend it...let it down...let it go. Lift your right leg up six inches...let it down...let it go...let your right leg go...let your left foot go...let your right foot go.
6. Lift your left leg...let it down...let it go...lift your leg up and bend it...let it down...let it go. Lift your left leg up six inches...let it down...let it go. Let your left leg go...let your right leg go...let your left foot go...let your right foot go.
7. Tighten your abdominal muscles...let them go...tighten them just a little...let them go...let your right leg go...let your left leg go...let your right foot go...let your left foot go.
8. Arch your back...let it go...arch it just a little...let it go. Let your back muscles go...let your right leg go...let your left leg go...let your right foot go...let your left foot go.
9. Tighten up your chest muscles...let them go...tighten them up just a little bit...let your chest muscles go...let

your back muscles go...let the abdominal muscles go...
let the right leg go...let the left leg go...let the right foot
go...let the left foot go.

10. Tighten up the back muscles...let them go...tighten them
up just a little bit...let them go.
11. Tighten up your gluteal muscles...let them go...(note:
from here on, after each new muscle group is contracted,
the procedure of letting the rest of the body go as has
been done already should be continued.)
12. Shrug the shoulders...let them go...shrug them just a lit-
tle...let them go...follow total body progression.
13. Tighten up the right arm...let it go...tighten it a little...let
it go...follow total body progression.
14. Raise and tighten the left arm...let it go...just a little

let it go...follow total body progression.

15. Take a deep breath...let it out...take another deep breath
...let it out...follow total body progression.
16. Raise your head...let it down...raise it a little...let it
down...follow total body progression.
17. Close your jaws tight...let them go...open your jaws
wide...let them go...show your teeth...let them go...
round your lips...let them go...close your lips tightly...
let them go...follow total body progression.
18. Let your whole body go. By this time you should be
fairly relaxed. If not, you may need to practice the
exercise again. This is a procedure that is learned
through practice. You cannot expect to achieve perfect
results the first time through.

RESOURCE LISTING

GENERAL NUMBERS

Cancer Information Service (800) 952-7420
Child Abuse Hotline. (800) 332-9698
Massachusetts League of Neighborhood
Health Centers (617) 442-9212
Massachusetts Medical Society (800) 952-7418
. or (617) 536-8812
Parental Stress Line (800) 632-8188
Planned Parenthood League
of Massachusetts (617) 492-0777
(referral and counseling). or (800) 842-1115
United Community Planning Corporation,
Information and Referral . . . (617) 742-2000 ext. 152

NUTRITION

American Heart Association,
Massachusetts Affiliate (617) 227-2805
Diet-A-Dietitian (service of Massachusetts
Dietary Association) (617) 542-6765
Massachusetts Department of Public
Health. (617) 727-2662 or (617) 727-1246
New England Memorial Hospital (including
vegetarian information) (617) 665-1740, ext. 406
Nutrition Resource Center (617) 727-7131

EXERCISE (for local facility information)

Boys Clubs, Regional Office (617) 242-1775
Girls Clubs, Regional Office. (800) 223-9864
Metropolitan District Commission, Recreation
Division. (617) 727-5250
YMCA, Regional Office (617) 536-7800
YWCA, Regional Office (617) 536-7940

IMMUNIZATION

Massachusetts Department of Public Health, Division of
Communicable and Venereal Diseases . . (617) 542-3685

CIGARETTES

American Cancer Society, (800) 952-7664
Massachusetts Division (617) 267-2650
American Lung Association, Massachusetts
Branch (617) 969-1090
Smokers Dial (recorded information) . . . (617) 665-6200

ALCOHOL

Al-Anon Family Groups of Massachusetts;
Alateen (617) 843-5300
Alcoholics Anonymous, Central Service
Committee. (617) 426-9444
Alcoholism Information and Referral
Hotline (24 hours). (617) 524-7887
Division of Alcoholism, Massachusetts Department
of Public Health (617) 727-1960

ACCIDENTS

Action for Child Transportation Safety . . . (617) 527-6702
American Red Cross, New England Div. . . (617) 262-1234
Lead Poisoning Prevention (800) 532-9571
Massachusetts Safety Council. (617) 523-1135
Poison Information Center, Information and
Materials (617) 734-6000, ext. 3225
Emergency Information on Overdose . . . (617) 232-2120
Emergency Information on Poison (800) 682-9211

STRESS (for referral)

Massachusetts Association for Mental
Health. (617) 426-5776
Massachusetts Psychiatric Society. (617) 277-0760
Massachusetts Psychological Association . . (617) 523-6320
Division of Preventive Medicine, Department of
Public Health (617) 727-7170

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and

Shirley A. Mietlicki, Hampden County Extension Service,
1499 Memorial Avenue, West Springfield, MA 01089 Phone: 736-7204

*all 800 numbers—no charge to calling party in Massachusetts.

LIFE STRESSORS EXERCISE

HOW TO USE: ADD UP VALUE OF LIFE CRISIS UNITS FOR LIFE EVENTS EXPERIENCED IN TWO-YEAR PERIOD.

0-150 NO SIGNIFICANT PROBLEMS
150-199 MILD LIFE CRISIS (30% CHANCE OF ILLNESS)
200-299 MODERATE LIFE CRISIS (50% CHANCE OF ILLNESS)
300-OVER MAJOR LIFE CRISIS (80% CHANCE OF ILLNESS)

YES= 1
NO= BLANK

YOUR
SCORE POSSIBLE
POINTS

DEATH OF SPOUSE	0	100
DIVORCE	0	73
MARITAL SEPARATION	0	65
JAIL TERM	0	63
DEATH OF CLOSE FAMILY MEMBER	0	63
PERSONAL INJURY OR ILLNESS	0	53
MARRIAGE	0	50
FIRED AT WORK	0	47
MARITAL RECONCILIATION	0	45
RETIREMENT	0	45
CHANGE IN HEALTH OF FAMILY MEMBER	0	44
PREGNANCY	0	40
SEX DIFFICULTIES	0	39
GAIN OF NEW FAMILY MEMBER	0	39
BUSINESS READJUSTMENT	0	39
CHANGE IN FINANCIAL STATE	0	38
DEATH OF CLOSE FRIEND	0	37
CHANGE IN DIFFERENT LINE OF WORK	0	36
CHANGE IN NUMBER OF ARGUMENTS WITH SPOUSE	0	35
MORTGAGE OVER \$10,000	0	31
FORECLOSURE OF MORTGAGE OR LOAN	0	30
CHANGE OF RESPONSIBILITIES AT WORK	0	29
SON OR DAUGHTER LEAVING HOME	0	29
TROUBLE WITH IN-LAWS	0	29
OUTSTANDING PERSONAL ACHIEVEMENT	0	28
WIFE BEGINS OR STOPS WORK	0	26
BEGIN OR END SCHOOL	0	26
CHANGE IN LIVING CONDITIONS	0	25
REVISION OF PERSONAL HABITS	0	24
TROUBLE WITH BOSS	0	23
CHANGE IN WORK HOURS OR CONDITIONS	0	20
CHANGE IN RESIDENCE	0	20
CHANGE IN SCHOOL	0	20
CHANGE IN RECREATION	0	19
CHANGE IN CHURCH ACTIVITIES	0	19
CHANGE IN SOCIAL ACTIVITIES	0	18
MORTGAGE OR LOAN LESS THAN \$10,000	0	17
CHANGE IN SLEEPING HABITS	0	16

CHANGE IN NUMBER OF FAMILY GET-TOGETHERS	0	15
CHANGE IN EATING HABITS	0	15
VACATION	0	13
CHRISTMAS	0	12
MINOR VIOLATIONS OF THE LAW	0	11

TOTAL SCORE	0	
	=====	

IF YOUR SCORE IS OVER 200, YOU HAVE POTENTIAL FOR MOVING INTO DISTRESS. INTERVENTIONS FOR EFFECTIVE STRESS MANAGEMENT COULD BE BENEFICIAL TO YOUR HEALTH. FOR MORE INFORMATION, CALL MARY ANDERSON, DY-STRESS MANAGEMENT PROGRAM, 432-1222, EXT. 238.

LAKEVIEW CENTER CELEBRATES ITS 30 YEAR ANNIVERSARY THIS YEAR AND INVITES YOU TO LEARN MORE ABOUT YOUR COMMUNITY MENTAL HEALTH CENTER AND THE SERVICES IT PROVIDES. IF YOU WOULD LIKE INFORMATION ABOUT ONE OF OUR PROGRAMS IN ADULT DEVELOPMENT SERVICE, CHILD DEVELOPMENT SERVICE, ALCOHOL COUNSELING SERVICE, OR DRUG COUNSELING SERVICE, CALL LAKEVIEW CENTER AT 432-1222. WE'VE BEEN HELPING PEOPLE OF ALL AGES FIND ANSWERS FOR 30 YEARS.

APPLE IIE COMPUTER COURTESY OF GULF BREEZE COMPUTER STORE.

